1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

4115 Gourds having an hourglass shape are used as water jugs on foot journeys. They are carried at the middle of the back, held by a rope which passes around the traveler's waist and the constricted portion of the gourd.

Knives. The stone knife (kwaipa'l; also arrowhead) is lanceolate, 924 as large as one's hand, sharp on both edges, somewhat pointed, but with 4/2 a blunt base. Obsidian is preferable, but flints are used. It is not known whether such knives were hafted: they are no longer made. Another knife (30.2-1319) is a broad flake, with long chips struck from one face only. This is conveniently held between thumb and forefinger.

Cutting movements, as in wood working, are always toward the body

Stone is not drilled; drilled beads are obtained elsewhere, as among the Hopi. Holes are drilled in wood, bone, or horn (as in the arrow wrench) with an arrowhead, revolving the shaft between the palms.

Sleeping Mats. These (kthodiskwa'wa) are made of strips of cedar or 285 juniper bark (kthodik) pounded until soft, but not rolled into rope. The larger mats are rectangular, 1 m. by 75 cm., woven with both warp and continuous weft of bark. The ends are bound by stitching with a cord at 2 cm. intervals. Smaller mats are used, and owned, by children. These [422] are somewhat elliptical, with nearly parallel sides. The warp, coiled from center outward, is crossed by twined wefts (cords) placed radially. Neither blankets nor clothing are made of cedarbark.

Rope. Ropes are usually of yucca fiber, but tanned hide is also used. 283 The inner leaves of a dead broad-leaf yucca are selected, pounded singly between two smooth stones, and flexed with the fingers to remove the connective tissue. The fibers are finally separated by continuing the flexing of a bundle of such leaves moistened pliable with water.

Yucca ropes are three- to six-ply, usually three. These are braided of bundles of fiber; the bundles are never rolled into strands. New lengths are introduced, as required, by simply laying them between two crossing elements. If the fiber is dampened the rope will shrink tight. Three-ply ropes are commonly about four meters long and 1.5 cm. in diameter.

The hide ropes may be of deer, antelope, or mountain sheep skin; the last is strongest.[1] These are also braided of three to six strands. One seven-ply specimen (30.2-1231), nearly six meters long, is flat (0.5 by 1.2 cm.) and the plaiting presents a herring-bone pattern on both sides.

[1] Curiously my informant referred to all articles derived from this animal as best.

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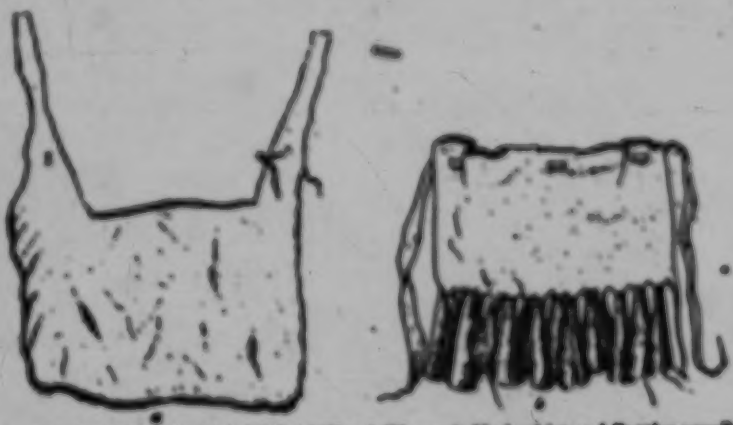
291 (almost an additional apron), is arranged to hang in front. A Hopi woven belt is then added as a girdle.

291 237 301 Strings of rattles are tied at various points along the woman's belt. These are small deer or mountain sheep hoofs, or sometimes tubes cut from the leg bones of jack-rabbits, cotton-tails, and wildcats, and in recent times metal jinglers. They are strung on the fringes of a doubled length of skin (Fig. 40b).

291 The underskirt is a short, somewhat ornamental apron which hangs in front to just above the knees. Like the back apron, it has two extensions for tie-strings. The actual tie is made with a thong which passes



[237] [301]

Fig. 40 a (35.2-1922), b (35.2-1922). A Woman's Underskirt and Rattles usually tied to a Woman's Belt.

[294] through both strings. The waist line is hemmed (sewed with a narrow thong in a running stitch), the sides and bottom fringed, and the tie-strings sewed (Fig. 40a).[a]

291 291a [291] Small blankets woven of rabbitskins are worn as robes by the women. On occasion a man would wrap a blanket about his body, passing it over the right shoulder and under the left arm.[1] These also furnish bedding. Jack-rabbit (*tpûtû*) and cotton-tail (*hûtû'o*) skins are cut round and round into long strips. Two of these are rolled together on the thigh into a rope. This is wound to and fro between two parallel rows of pegs, and strings, obtained from the Hopi, are twined through

[a] Bedding is never fashioned of rabbitskins [Text continues on p. 181]

854 285 283 The cradleboard, 70 to 75 cm. in length and about 35 cm. in width, consists of an oval foundation across which willow slats are placed to form the backboard. A circular, woven hood about 25 cm. in diameter is fastened at right angles to the backboard so that the baby's head will lie within its protection. Four buckskin or cloth loops are sewed along each side of the backboard, with a long lacing strap attached to the upper left loop. Formerly, a shorter cord, attached to the upper left loop, was laced through the two upper pairs of loops, and a second cord, joined to the third loop on the right hand side, could be loosened separately to facilitate cleaning the baby. A tumpline, formerly attached, is no longer added. When buckskin was in ready supply, it was used for the loops, tumpline, binding straps, and bindings on the backboard and hood. At present, strips of cotton material are used on most of the cradleboards.

854 [349] [287] To prepare a cradle for an infant in earlier times, shredded juniper bark was used for padding the backboard and for a headrest inside the hood. A well tanned buckskin blanket was spread over the juniper bark. The nude infant was placed on the buckskin with a disposable diaper of rabbit fur, finely shredded juniper bark, or a mixture of fur and bark beneath his buttocks and thighs and over the pubic area. With the baby's legs straight and his arms at his sides, the buckskin blanket was folded sheath-like over his body, leaving only his face and head exposed. The binding cord was criss-crossed through the side loops over the buckskin blanket, immobilizing the [177] baby with the exception of his head. At a later time, a Hopi or Navaho blanket was substituted for the buckskin; more recently, this was replaced by commercial receiving or crib blankets. Today, infants are dressed in baby clothes of design popular in the white culture.

852 There is little ceremony other than the symbolic face and body molding at the birth of a child. Procedure in the care of the infant is essentially the same for both sexes.

Infant Care

844 857 While his mother rests for four days and nights on a bed of damp sand smoothed over heated rocks, the infant lies supine on the cradle within reach of her hand. A baby is cared for by his maternal grandmother or by his mother if she feels well enough. Men are not barred from the presence of the mother or the infant during or following the birth. The baby's father customarily assists at the birth, and if he is present, he builds a fire and reheats the rocks for the mother's bed each night and morning.

846 854 Following the birth and on three subsequent mornings, the baby and both of his parents are ceremonially bathed in yucca suds, the baby being bathed by his maternal grandmother first, while his parents and paternal grandmother look on. Thus, the father, mother, and newborn child share in a ritual act which identifies them as a family. The father and other male relatives devote some attention to the baby, usually displaying a particular